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The book will be intensely resented in some quarters. In face of the temper bred in Germany by the last forty years and the present war, and in other nations largely by the impact of German aggression, its main aims may be thwarted for at least a generation.

F. W. STELLA BROWNE.

London, England.

SHORTER NOTICES.

MORAL EDUCATION, AN EXPERIMENTAL INVESTIGATION. By William T. Whitney, Pd.D., Ph.D. Boston: Leroy Phillips, 1915. Pp. vii, 108.

The experimental investigation referred to in the title is a study of the home and school life of six hundred boys and six hundred girls in the elementary class. The object was to ascertain the correlation between (1) the religious training of the children and the deportment in school, (2) their home training as relates to the fundamental habits and attitudes used in estimating deportment, and their deportment in school and (3) deportment and scholarship. The results show a very strong positive correlation in the first two respects. The correlation between deportment and scholarship is also in general pronounced. Another investigation attempted to follow the careers of the boys and girls after leaving school in order to judge of their progress or failure in later life. Of the 151 who kept on through high school and entered college only seven were found to be unsuccessful. Of the 49 who graduated from high school who did not enter college only five are reported as non-successful. Of 321 entering high school 121 did not graduate. These have a more moderate wage yet only eight are classed as idlers or unsuccessful, although about 25 receive low wages as day laborers or grocers clerks. On the other hand of the 179 who left school between the sixth and eighth year of the grammar school course practically all had made little economic advance at the end of four years and were working as day laborers or grocers clerks or in clerical positions at low wages while 23 were "failures." Of course in interpreting such statistics there is always an ambiguity as to whether the boy succeeded because of his school or whether he completed his school because he was the kind of boy who would succeed, but the statistics so far as they go speak well for the work of the schools. Much blame has been given to public schools but very little evidence actually presented that they are responsible for the deficiencies in our public or private life. The author's chief contribution toward moral education in the schools is a demand for reconstruction of the recitation. The logic of his arguments if carried further would seem to lead not only to an improvement of the recitation but to the kind of school work explained by Dewey's "School and Society."

J. H. T.

UNDERCURRENTS IN AMERICAN POLITICS. By Arthur Twining Hadley. New Haven: Yale University Press. London: Humphrey Milford. Oxford University Press, 1915. Pp. xii, 185. \$1.35 net.

President Hadley has the ability to single out from the complex economic political and social process the really significant factors and to present them in a way that never fails to catch the attention. The reader may

have known most of the facts before but he is almost certain to find them taking on a new and sometimes a startling meaning as he reads them in President Hadley's presentation. The present volume contains two courses of lectures, one on Property and Democracy, given at Oxford University, the other on Political Methods, given at the University of Virginia. In the former the fundamental question is, why a nation which in many ways is so democratic, has seemed to be more concerned for the interests of the property owner than for the interests of humanity. It is pointed out that the country was not originally a democracy in the modern sense, and that while the land system favored the growth of democracy it also promoted industrial conservatism. The great need of capital in a growing country made men tolerant of its power. Labor leaders ignored and antagonized farmers. Competition for a long time was highly regarded but now when it is proving unsatisfactory in many ways the public service is not fitted to give efficient control. In other words we have a dilemma between efficiency conjoined with injustice if we accept private control with monopoly, and an attempted just management which does not secure its end because of its inexpertness. The most significant moral problem in the second series of lectures deals with the Seat of Power To-day. The newspaper is regarded as the most important factor in the shaping of public opinion, having taken the place of the older party organizations and of the orator. The advantages and dangers of the new situation are luminously set forth. If the lectures had been written since the war began the author might have found many apposite illustrations of the newspapers' effort to influence public opinion by their headlines.

J. H. T.

ABOVE THE BATTLE. By Romain Rolland. Translated by C. K. Ogden, M.A. London: George Allen & Unwin, 1916. Pp. 194.

Here are the essays and letters contributed by Romain Rolland to the *Journal de Genève*, in the interval of work for the repatriation of prisoners and refugees, from August 29th, 1914 to August 2d, 1915. The author adds a short preface, a couple of notes and acknowledgements to his champions in the *Parisian Socialist and Syndicalist Press*. With the essays and letters are incorporated three international documents of value: the manifesto of the Catalonian intellectuals, the Appeal of the Dutch Anti-War Council, and clear and vigorous testimony of a Lettish student, as to the respective perils of Pan-Germanism and Pan-Slavism.

Romain Rolland has not forfeited his intellectual honesty and self respect. 'War Literatures' and 'The Murder of the Elite' are terse and touching accounts of that small minority in Germany which did not succumb to the war fever, but could be just and generous even in the trenches. Side by side with these essays, are the tribute to Belgium, The Open Letter to Gerhart Hauptmann, and the Valedictory, 'Jaurès.' The knowledge is equally wide and sound, the style curiously epic in its massive dignity and limpid clearness, with some strikingly happy epigrammatic judgments.

F. W. S. B.

THE ETHICS OF CONFUCIUS. By Miles Menander Dawson. G. P. Putnam's Sons, \$1.50.

A careful selection has helped to accomplish the author's aim "to put before Occidental readers, in the words of the Chinese sage and his followers, as translated, everything concerning ethics and statecraft con-

tained in the Confucian classics which is likely to interest them, omitting nothing of importance."

But this is not all. This book is the more noteworthy because of its timely appearance. The West is facing to-day, problems which are the necessary consequences of its own economic conditions and its predominantly negative morality. Problems concerning marriage and divorce, education of children, caring for the poor, capital and labor, etc., are making push-balls of western moralists of to-day. And if the western student of ethics, for whose benefit this book is prepared, will read it with an open mind, a mind unbiased and free of the long settled conviction that the thought of the Occident is superior to that of the Orient, he will find to his surprise, many suggestions to the solutions, if not the very solutions themselves which he is looking for.

The book is arranged "in accordance with a scheme laid down as that of Confucius himself in 'The Great Learning.'" It consists of seven chapters the first five of which contain the Confucian ethics proper, while the sixth deals with what may be called Confucian aesthetics, and the seventh covers a mixture of metaphysics and religion in which Confucius occasionally indulged in connection with his discussions of rites and ceremonies.

The basis of the ethics of Confucius is found in the opening chapter. All rules of conduct have for their foundation an ideal which is supposed to be cherished by every normal human being. This ideal is the development of the 'Superior Man,' a man superior, not in the sense of the Nietzschean 'Super-Man,' but in that he is everlastingly striving to be superior to his own past and present self with no other end in view than that of the possibility of bringing the highest order of harmony to mankind. With this as the ideal, every conduct must serve as a means to attain this end. Thus we have the rules of living carefully laid down in the following chapters on "Self-Development," "General Human Relations," "The Family," and "The State." The State being the last stage before reaching the goal of universal peace.

The entire book consists mainly of quotations, with running notes serving as connections between passages cited. These notes, however short they are, constitute the main feature of this book, as they render the ancient, Oriental, scattered writing in a modern, Occidental, scientific form, which makes the book more interesting and easier to understand than many other disconnected and ill-arranged translations.

The only defect, a defect common to all translations, is that some of the passages as translated fail to express the full significance of the originals. This, however, can be appreciated only by students of both languages. On the whole there are few such passages.

KIA-LOK YEN.

University of Chicago.

WAR AND CIVILIZATION. By The Right Hon. J. M. Robertson, M.P.
London: George Allen & Unwin, 1916. Pp. 160.

This book is a reply to a work by Gustav F. Steffen, Professor of Economics and Sociology at the University of Stockholm, which has been translated under the title of *Krieg und Kultur* and widely circulated in Germany. Mr. Robertson emphatically and, on the whole, truly, states that 'the whole drift of serious British politics is utterly opposed to any dreams of further expansion'; though here allowance must be made for the fury generated by the conduct of the war, and for the decivilizing process which in all countries gives the public ear and the administrative

power to imperialists and militarists of the type of General Bernhardt. The German assumptions regarding race and nationality, which underlie the misplaced ingenuity of 'Völkerpsychologie' are tellingly exposed; anyone who knows Germany, especially German education and journalism, must remember those endless pedantic condemnations of the 'frivolous' French, the 'mercenary' English, the 'emotional, incoherent, barbaric' Slavs. It is interesting to note that both Professor Steffen and Mr. Robertson claim to be among 'those who recognize in the Socialist ideal, the highest ethical and the highest economic, conceptions of civilized life.' In reply to the 'Kultur' argument, the British politician certainly scores here: "Norwegians and Swiss may be content to find happiness in culture; not so the German, who claims to be the most 'cultured of all.'"

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